

EPISCOPACY

A N D

PRESBYTERY

CONSIDERED,

According to the severall Respects,
which may commend a Church.

Government, and oblige good
Christians to it.

*If any man seem to be contentious, we have no such custome,
neither the Churches of God. 1. Cor. 11. 16.*

*God is not the author of confusion (or of tumult and un-
quietnesse) but of Peace, as in all Churches of the
Saints. 1. Cor. 14. 33.*



O X F O R D,

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Episcopacy and Presbytery considered, &c.



It is no new thing for men out of their desire of Novelty to affect and endeavour a change, but to doe it violently and to the subversion of a Government, is a new way of Reformation found out in this later and worse Age.

The forcing of such a change has been the misery of this Nation for some years past; and now the admitting of it, as the readiest way to Peace, is made the Question of these unhappy Times. There are some that (wisely as they think, consulting safety to themselves) doe take it into deliberation, and can (as if they had learn't new Principles of Prudence, Iustice, Religion) debate it thus: *What are Bishops to us? what ist to us if all Ministers of the Church be made equal, and the Government of it turne Presbyterian? We shall be where we were, enjoy what is ours, and shall still* (for they must seem to speake Conscience too) *hold our Religion, and the King our Sovereigne His Crowne and Dignity.* Could they make all this good to the present contentment of themselves and their Sovereigne, yet would there be just cause to complaine, as *Tertullian* did once to the shame of some Christians, *O melior Nationum in suas fides!* how much more constant and faithfull were the Heathens to their Priests?

But if the Persons be inconsiderable, the Government is not so for many respects: and however indifferent men are to any Forme of Ecclesiasticall Policy, yet surely there is something in the Government of the Church obligatory, and farther bind-

ing then they are aware of. *Calvin* thought good to bind his unsteady Citizens by Oath to the Forme agreed on, that if they cast out Him, yet should they not his Discipline, without bannishing of Conscience also. We doe not say, but many things in Church Government are alterable, as being accidental, and permitted to the prudence of a Church, not left in particular determined by Apostolicall precept or practice; yet cannot we but say, the Church was so farre forth provided for in the poynt of Government, that, beside the generall Rules, some particulars thereof were left more essentiall, and to continue in the Church unalterable; which (besides the strength and right they have from the ryes of Lawes and customes of the Kingdome) doe bind in a more divine way.

Be it wisdom then to buy Peace at any rate, yet let us not drive the bargain blindfold, least we doe it to the lesse of a good Conscience, or (if that be of lesse moment with the worldly wise) to the forfeiture of our Reason and Iudgement; As they will surely doe, that promote or accept the Exchange of Episcopall government for the Presbyterian.

The intent therefore and purpose of this discourse is to shew, that it will be against *Prudence, Justice, Religion* to make such a change: Episcopacy being (beside the advantage it hath of Institution and Antiquity) more convenient and effectually for obtaining the end of Church Government (the preservation of Truth and Peace, the suppression of Heresie and Schisme) and also more agreeable with Monarchy, the Civill government of this Kingdome.

Bur, seeing it is plaine that the avernesse which some have to Episcopacy, and the carelesse indifference, which is in others to either Government, doth much proceed from the misunderstanding of the true condition of both; I shall first endeavour briefly & plainly to shew what Episcopacy is, how it appeared in its originall, how shewne it selfe in the practice downe from the Apostles to us; next, what Presbytery is, what the Originall and Constitution thereof; Then, upon the comparison of both, that which I proposed, will by easie and plain inferences be made to appeare.

Of Episcopacy.

HE that takes things in grosse (as most doe) without due Examination, and looke upon Bishops as Persons dignified with Titles of Honour, posselt of Lands and Revenues, having under them (as the late Covenant set them out attended) Deanes, Arch-deacons, Chancellours, Commissaries, &c. for the exercise of Iurisdiction, will peradventure thinke there can be nothing Apostolicall in Episcopacy, or that it cannot be other, then what he has imagined it to be, and so not greatly stick to part with such a Bishop. But he that with a discerning eye (as wisemen should) looks upon a Bishop, may in that Person and his Government easily see what is Originall and Apostolike, what brought in after upon good and necessary considerations, and can sever what is Accidentall from what is Essentially; and will consider well upon what tearmes he Parts with any thing, that concerne the Church of God or the Ministers thereof.

Episcopacy therefore in it selfe considered, is a Prelacy or superiority of One above all the Presbyters within such a precinct or Diocesse; which One is appointed to have care of all the Churches within that compasse, and furnished with power and Authority for Ordination and Iurisdiction (that Authority being not Arbitrary, but bounded by Lawes, and administered or exercised with advice and assistance of certaine choice Presbyters) to the intent that all Churches or Congregations under him may be provided of able Pastors, and that both these inferiour Pastours and people may performe the duties required of them.

That there is such a power of Ordination and Iurisdiction left in the Church by our Saviour Christ, and to continue in it, for the Ordaining & sending forth of Ministers of the Gospell, and for the ruling and governing of them and the Church, is a Truth confessed on all sides. That the Ministration of this power was not left indifferent to all Presbyters or Ministers of the Gospell, but restrained to certain choyce men (having thereby a Prelacy and superiority above others) for the more orderly Government of the Church, is a Truth also, currant

for 1500 years in the Catholike Church, however in this last Age opposed with all violence by Presbyterians. After many volumes written for the evidencing of this Truth, take it briefly thus: Our Saviour upon his departure, gave the *Twelve* their full Commission in these words, *As my Father hath sent me, even so send I you. Joh. 20. 21.* and thereby power to send others for the same purpose they were sent themselves (that is, to Plant and Constitute Churches, and to appoynt Pastors and Ministers in the same) and those to send others, and so to the Worlds end; For this was an Ordinary power to continue in the Church after the Apostles, and to be entrusted with certain choyce men for the same purpose of sending others, which was the setting of Episcopacy in the Church, for the more due and orderly government thereof. This is cleare by the practise of the Apostles using this power, and by the continuance of that practise in those choyce men, that did succeed them in this superiority. Such were *Timothy* in *Ephesus*, and *Titus* in *Cress*, as appears by the charge the Apostle gives them in his Epistles to them; Such were those *Angels* of the Churches, our Saviour sends to *Rev. 2. 3.* as appears by what he layes to their charge: thereby approving the function and government, but reproving their neglects in the manning of it.

It could not be expected that the Episcopall power should shew it selfe in any Persons distinct from the Apostles, till the Churches planted abroad were so enlarged by the accessse of new Converts, that there was need of many Presbyters to Minister in them, and so of a Bishop as chiefe Pastor to take care of the whole, and still to send out new labourers as the harvest increased. For though the Churches abroad at their first planting were not without Order (such as they were capable of) being visited by the Apostles or their fellow labourers, as time and occasion gave leave, yet had they not at first such an order by Bishop and Presbyters settled among them, as they had when it seemed good to the Apostles so to provide for them; and that was done, as I said, when the increase of new Converts call'd for many labourers to be employed in and about the same City. When the Church of *Ephesus*, and that in *Cress* came to such a condition, we see *Timothy* is sent to have care
of

of the one, and *Titus* of the other. But by that time as *St Iohn* wrote his *Revelations*, there had been in the Churches of *Jerusalem*, and *Alexandria*, and *Antioch*, and in some of those Churches he wrote to, a succession of severall Bishops; a most cleare argument that this Apostle, say that his and our Saviour the great Bishop of our soules, who wrote by him to those *Angels* or Bishops, did approve and own this Government of his Church.

As this appears plainly enough in Holy Writ, so the practice and continuance of Episcopall Government, is most evident in all the Ancient Fathers, all the Councils, all the Histories of the Church, so cleare and obvious to any eye that looks into them, that it is no small wonder, any man of Learning and Knowledge should in this poynt be *Papist* or *Puritan*, either for a Pope or against a Bishop.

Calvin himselfe acknowledgeth *Instit. l. 4. c. 4. §. 2.* in every City a Bishop anciently placed, and that according to *Hierom* (the only seeming friend the Presbyterians have among the Fathers) there had been at *Alexandria*, a *Marco Evangelista*, a succession of Bishops from *Mark* the Evangelist. So then we have an Evangelist engaged for Episcopacy, it cannot sure be farre from Apostolick; but how must this confessed antiquity be eluded? even by such shifts, as men interested, though otherwise judicious, are sometimes content with. I. That Bishops had not then a superiority of power, but the Presbyters, *ita suberant Episcopo, ut & ipse fratrum carui subiceretur. Calvin. ib.* Were so under the Bishop, that he also was subject to the company; to the company of his fellow Bishops, if you will, not to the Assembly of the Presbyters, that were under him; for how could Episcopacy be available to suppress Heresies and Schismes among Presbyters (the end for which that government, as *Hierom* and *Calvin* acknowledge, was instituted) if Bishops have not a singularity of power? what power they had anciently, was intimated before; and our Bishops desire no other, then what the Ancient Bishops exercised, as received from the Apostles. II. That Episcopall Government was introduced *humano consensu*: so *Calvin ibid.* But what *Consensus* could this be? such an one as is made by Custome? that which began

began so soon as Saint *Markes* time, could not by custome ob-
taine to the overthrow of a settled Presbyterian Government,
if there had been any such established by the Apostles: or shall
we thinke Saint *Marke* guilty of introducing such a custome,
as should be so contrary to the Apostolicall institution? Or can
it be such a consent, as was at once agreed upon by the Church?
How doe we think they should so soon conspire to subvert the
Government fixed by the Apostles? and to doe it, some of
them yet living in S^t *Markes* time? nay to continue it with-
out check during the life of S^t *John* the Apostle, which was al-
most forty yeares longer? and that none of the *Angells* or Bi-
shops of the seven Churches should be charged by our Saviour
for changing the government of his Church, if it had been for-
merly Presbyterian? These being Imaginations against all
possibility of truth, it cannot be conceived, that the Church
was left by the Apostles under any other government then
Episcopall.

Now it followes we should say something of the *Use* and
Practise of Episcopacy, as it came downe from the Apostles to
us; which, because it may give satisfaction happily to excep-
tions taken at some particulars in and about that government,
I shall endeavour briefly to unfold.

Churches at their first planting began in Families, and so
spread themselves over Cities and Villages about; The whole
City with the places adjoyning, which thence received the
Gospell, made a particular Church of one Denomination, as
the Church of *Ephesus*, *Laodicea*, *Smyrna*, and as still we say,
the Church of *Lincoln*, *Winchester*, &c. In each of these Churches
by reason of its extent were many Presbyters to minister
to the people in holy things, yet but one Bishop, who was pro-
perly the Pastor, and unto whom belonged the oversight and
care of the whole; For which he had power, as aforesaid, of
Ordination, still to send out new Presbyters, as the number of
Converts increased, or as the necessities of the Church requi-
red: and of *Jurisdiction*, to direct, reprove, censure, &c. All
which he did in the presence and by the advice of his Presby-
ters, especially and most usually those of the City, who were al-
ways at hand; He having power therefore to call the Presby-
ters

ters both of the City and Country together on all occasions. which in those first Times was done more frequently, because then were fewer Canons to direct, what was to be done in every particular case. Answerable to those *City Presbyters* are the *Deane* and *Prebends* resident in our Cathedrall Churches, and who sees nor, they may be as usefull in the Church, and as serviceable to the Bishop, as those *Presbyters* were?

The Bishop had also *Deacons* continually attending on him, who in succeeding Ages were called chiefe or *Arch-Deacons*, in relation to those other *Deacons*, that waited upon *Presbyters* in their charges; These the Bishop sent upon all occasions into every part of his Diocese, that they might observe how all went abroad, and so upon their report matters might be prepared the better against the Episcopall Visitation or Synod. But by degrees they were entrusted to judge and redresse the smaller abuses, greater offences being reserved for the hearing and determination of the Bishop; And upon this trust not plaine *Deacons*, as at first, but *Presbyters* of the best repute for Learning and gravity were employed, to supply the places of *Arch-Deacons*.

And for the better and more orderly Government of every Diocese, being grown large and of great extent, the Country *Presbyters* were reduced into severall divisions or *Deanries*, &c in every of these one *Presbyter* was appointed chiefe, called therefore *Arch-Presbyter* or *Rurall Deane*, in relation to the Cathedrall Deane, who was chiefe of the *Presbyters* in the Mother City. These *Arch-Presbyters* or *Rurall Deanes* did impart to the severall *Presbyters* within their precincts, any Order received from the Bishop, and had a kind of jurisdiction permitted them, for the enquiring into Doctrine taught the people, and for redressing some matters of lighter moment. Answerably with us is every County, in relation to the affaires of the Church, divided into severall *Deanries*, and still some *Rurall Deanes* remaining, though generally the use of them is vanished, their Authority being lessened (as I take it) by the increasing power of *Arch-Deacons*.

Lastly, where the Diocese was of more then ordinary extent, there were also *Chorepiscopi*, *Rurall Bishops*, one or more,

which performed the Episcopall office in places remote from the Mother City, when and where the Bishop himselfe could not personally be present. These by some are confounded with the *Arch-Presbyters* or *Rural Deanes*: but we speake of such *Chorepiscopi* as had power of Ordination; These in *England* were *Suffragan Bishops*, some of them continuing in the first yeare of *Queene Elizabeth*.

If any quarrell at these (*Deanes, Arch-Deacons, Arch-Presbyters, Chorepiscopi*) as at new *Names* and new *Employments*. I suppose *Wisemen* will not greatly contend about *Names*; and yet the newest of them are as *Ancient* as *Hierome*, as may be shewae, were it a matter of moment. And for *Employments*, that of *Deane and Chapter* is, or should be the same with that of the *City Presbyters* of old, as was said before; and for the other, whose *Employment* is in the Church abroad, we see the *Apostles* had their *Helpers*, whom they sent to the Churches, when and where they could not come themselves, as appears throughout *S^t Pauls* Epistles: And the Bishop, as he has need of *Helpers*, so may he employ such abroad in visiting the Church, and reforming somethings amisse, and set the rest in Order, when he comes himselfe, (as the *Apostle*, *1. Cor. 11.*) not by giving out new Ordinances with *Apostolicall* authority, but by redressing every thing according to the *Apostles* generall orders, and the particular constitutions of the Church agreeable to them.

But there are other Persons we must give account of, imployed by Episcopall government in the exercise of Jurisdiction, under the names of *Chancellors, Commissaries, Officials, &c.* So it was, that when Kings and Emperours became Christian, they shewed great piety in endowing the Church with ample Revenues, & in honouring the Bishops thereof: to whose hearing and judgement they referred many Causes, otherwise Civill, as of *Wills and Testaments, of Marriage, Tythes, &c.* By reason of these, and of other matters concerning Church Order and Government, the Constitutions of the Emperours, and the Canons Ecclesiasticall grew many and perplex: whereupon Bishops for their greater ease, and quicker dispatch of differences depending, took to themselves certaine of their Clergy skilfull in the imperiall constitutions, and the Lawes of the Church, to whom

whom they committed the hearing of all matters of instance between party and party, and by whom they might be resolved in all Cases of doubt; But the Canon Law growing to so vast a body, that it required a mans whole study to be thoroughly skilled in it, and the knowledge of it became a speciall profession, *Canonists* were entertained for assistance, and permitted some exercise of Jurisdiction.

Now if that place of the Apostle, where he speaks of *Helpes in Governments* (1 Cor. 12. 28.) were applicable to lay Presbyters, or such as they, I see no reason but the Presbyterians (who so interpret it) should think, that Learned *Civilians* might be as fitting *helpes in Governments*, as their Lay Elders, especially seeing they doe not, or should not assume to themselves to much, as is permitted to these.

But to say the truth, they were entertained at first onely as *Affessors*, to suggest what was law in doubtfull Cases; if they be advanced beyond their bounds, it is no service but injury done to Episcopall Government. It were to be wished, that noble profession had better entertainment in the State, where the imployment of it would be proper, and the service usefull; but I cannot thinke, that men of ingenuity in that profession should conceive themselves ill dealt with in the way of the Church, if they be still retained judges in such causes, as have been by the grace of Emperours permitted to the sentence of the Church, though excluded wholly from that part of Iudicature, which was by Christs appoyntment left to them, to whom he committed the power of the *Keyes*: it being altogether reasonable, that they, who are charged with the cure of soales, should have the power and care of censures, and they only the keeping of the *Keyes*, who are accountable for the *treasure*. Were it so, and altogether so, I must needs say (for now is a time to speake plainly) it would much alter the face of Church Government, and make it more pleasing, because more like it selfe.

We have seen the persons imployed in Episcopall Government, and how, and to what purpose imployed; in all which, besides what is Originall and Apostolick, there was nothing after introduced, which was not done upon good and necessary grounds, or may not easily be redressed.

But if the titles of honour, and the Revenues of the Church do make this Government seem more guilty to the envious or covetous eye, let it read what the Apostle writeth, *An Elder that ruleth well, is worthy of double honour*; and such Elders are Bishops especially, and such honour had they alwayes paid them in Reverence and due Maintenance, even when the Church was in her low estate: but when Emperours became Christian, then had they it in a more ample manner.

Our Bishops in this Kingdome through the favour of Princes have been honoured with the Titles of Lords, and their Sees by the piety of former times endowed with faire Revenues: the Statute of 24 of H 8. c. 12. speakes it, and the reason of it, *For the due administring of what belongs to their places, and to keep them from corrupt and sinister affections, the Kings most noble Progenitours, and the Antecessours of the Nobles of this Realme have sufficiently endowed this Church with honours and possessions.*

If any shall come in with that ignorant mistake, that this is to Lord it over Gods heritage, forbidden by S. Peter, 2. Ep. 5. 3. they must know, that it is not the bearing of that Title, or the having of answerable Revenue, that is guilty of such usurpation, but the arrogating of a power over mens consciences, which the Pall consistory doth; & whether the Presbyterian or Episcopall Government be more apt to doe it also, the wise may easily judge. If others shall plead, these Titles and Revenues are accidentall to Episcopacy, time was when Bishops was without them: I would desire them to consider: First, that time was also, when *Christians held nothing they possessed was their own, but had all things common*, Act. 4. 32. and if the Anabaptistick Spirit can still prevaile, it shall be so againe; but that was no example for after Ages. In the first and low estate of the Church, they and their Bishops, according to the exigency of the Times, lived as they could. Secondly, that by the Apostles argument, 1. Cor. 9. vers. 13, 14. the ministry of the Gospell should be as well provided for, as the Leviticall Priesthood was; but all that the Church (Cathedrall or Parochiall) hath, falls short of the proportion, which God allotted to the Tribe of Levi. It is true indeed, that when the Apostle made that

that argument, the Christian Church was not so amply provided for: yet now, that by the piety of Christian Kings and People such a portion is applied to the Church, for the maintenance of the Ministers thereof, who can withdraw any of it without willfull Sacriledge?

Lastly, if they consider the security, that *Magna Charta*, the Kings Oath at his Coronation, and all the *Laws* of the Land afford to those that are provided for by them, it will be no disparagement to any to say, that Bishops hold what they have, by as good title, as any other Subjects can shew for their privileges and revenues; beside, that which is singular in the revenue of the Church, the right of Dedication, by which it is applied as a portion, set apart to maintain God's Ministry.

This being spoken touching *Episcopacy*, we shall be better able to consider, and judge of that which followes.

Of the Presbyterian Government.

FOR 1500 years continuance of Christianity we have no example of any Church so governed. When after that time Reformation of Religion was endeavoured, *Luther*, *Melancthon*, *Bucer*, and the rest, that admitted the *Augustan Confession* (among whom was *Calvin* also) declared, what respect they had to the Government of the Church by Bishops, and how willing they were to continue it, if the Bishops would admit of the Reformation: which also *Calvin*, for himselfe and them of *Geneva*, professeth in his answer to *Card. Sadoleto*.

In the Dominions of those *German* Princes, that reformed, though Bishops were deprived for adhering to the Pope, yet was the like Office and Authority Ecclesiasticall continued, under the Titles of *Superintendents* and *Generall Superintendents*, answerable to *Bishops* and *Arch-Bishops*: the change being of good old *Greek* names into worse *Latin* ones, rather then of any thing else; as *Zanchy* was wont to say of them. But in Kingdomes, that received Reformation of Religion, both name and Office of Bishops was retained.

It is well known, where the *Presbyterian* Government began; it was in that City where the Bishop with the Ecclesiasticall power had the *Temporall* also. They that cast him out,

thought it no policy to reestablish any thing like a *Bishop* or *Superintendent*, that is, any one Person with an Ecclesiasticall Superiority, least he should call to minde the Civill power lately joyned with it, and endeavour to recover that also. Thus was *Episcopacy* declined, out of too much respect to outward Considerations, and some thing else of their own invention, by many windings brought in, and with much adoe established. They call it the *Presbyterian* Government. And now to examine, what it is.

For this we must not so much look into it, as it stands in that *Republick*, where it received beginning, for there it is more tame and restrained, being fram'd in a compliance to the Civil Government, which is also Popular: but we must seek for such a Presbytery (if such can be found) as may well consist with *Monarchy*, and where can we have a patterne for such? We find it received in no Kingdom, onely in *Scotland* we see how it ha's been forced upon Monarchy, and thence we must have it, if we can suffer our selves to be perswaded into it. The knowledge therefore of it is to be drawn out of the Doctrines, and Practises of those, that did erect it in *Scotland*, and of those that would have done it in *England* upon the same grounds. Thus it may briefly be described. *It is such a forme of Church government, as is administred by Preaching and Lay-Elders jointly, with equall voyce and Power in the severall Iudicatories, of their Parochiall Sessions, of their Classicall or greater Consistories, of their Provinciall Synods, and Nationall Assemblies.*

But we shall discover it more fully, if we compare it (as was promised at the beginning) with *Episcopacy*, by taking a view of the *Frame* of each government, set Parallell one to the other: of the *Causes* falling under the Cognizance and Iudicature of each: and lastly of the *Title*, by which they claime in holding Courts, and Assemblies for the exercise of their Jurisdictions. By this comparison will appeare what the *Presbyterian* hath in imitation of *Episcopacy*, what singular, and of its own invention: and thereupon will also be manifest, what was at first proposed, that *Episcopacy* is every way more convenient: both in regard of the end of *Church government*, as being more

more effectually to procure that, and in relation to the *Govern-ment of the Kingdom* as being more agreeable with that.

It may be our new *English* Presbyterians will say, they intend not such a Forme, as is set downe in the following Parallell. Be it so: but then must they also say, they intend such a Church-Government, as never was, and condemne their own intention by its Novelty; for that, which we can learne touching the Presbytery from the Doctrines, Directories, and Practises of the Masters of that Discipline, either *English* or *Scottish*, standeth in such sort, as the following parallell exhibites it.

For the *Frame* then of that Government, it stands thus upon the Comparison 1. Vnder *Episcopall* Government, there is in every *Parish* a Preaching Minister with Church-Wardens, and in some, *Deacons* also or *Curates*. By these Offenders are noted, and admonished, and the Offences presented to the Ecclesiasticall Courts or Consistories, where they may be heard and censured: the Minister having power, in some Cases of notorious Scandall, to restraints from the Communion, 'till the offence may be heard and judg'd in the Court, and the party to offending by the Censures of the Church brought to give publick satisfaction. Vnder the *Presbyterian* Government, in every *Parish* a Minister with a competent number of *Lay Elders* and *Deacons*, according to the largeness of the Parish. These make the *Parochiall Session*, and have power to censure scandalous Livers, as Drunkards, Contentious, and the like, to enioyne publick Penance, and impose upon the Penitent, before he be received into the Church, a Fine to be imployed on pious uses.

II. Vnder *Episcopall* Government, in every Diocese there are severall Divisions, the lesser and the greater, those being call'd *Denaries* these *Arch-Deaconries*; in those the *Arch-Presbyters*, in these the *Arch-Deacons* have power to call the *Parochiall Ministers* together, to enquire of Doctrine and Manners, and see to the redressing of smaller abuses. In the Mother City is the *Bishop* residing with his *Presbyters*, having the power of Ordination, of judging and determining all matters of Doctrine or Scandall, reserved to his hearing by his *Arch-Deacons*, and of rejudging what was judg'd amisse by them; This he

he doth either in his *Consistory*, which he holds in the City assisted with his Presbyters: or in his *Visitations*, going through his Diocese, and causing his Clergy personally to appeare: or in his *Diocesan Synod*, which is made up of the City Presbyters (Deane and Chapter) the Arch-Deacons, and other choice Presbyters under the Presedency of the Bishop. Under the *Presbyterian*, in every County there are also severall *Divisions*, or *Classes* containing such a number of Parochiall Ministers, who have their set meetings for conference; and in the City or more eminent Towne is the great *Presbyteriall Consistory* (commonly called the Presbytery) made up of all the Parochiall Ministers within its precincts, and of Lay Elders from each Parish one. In this is the power of Ordination, of Censuring Crimes and Scandalls of the higher straine with the greater excommunication, of hearing appeales from the Parochiall Sessions, and rejudging what was there judged amisse.

III. Under *Episcopall Government* are held *Provinciall Synods*, consisting of all the Bishops, Deanes, Arch-Deacons, and of certaine choyce Presbyters, from every Dioc. se within the Province. These have power to order all matters concerning the whole Province, to heare Appeales from every Diocese, to rejudge what is done amisse, and to deter nine Cases of Difficulty, that could not be well determined in a Diocesan Synod.

Under the *Presbyterian* also are held *Provinciall Synods*, made up of Commissioners, that is, certaine preaching and Lay Elders sent from every Individuall Presbytery (or Presbyteriall Consistory) within the Province. These Judge and determine matters pertaining to the whole Province, also all difficult Cases, that could not well be determined within the Presbytery; They receive Appeales also from the Presbyters, and examine what was there thought to be done amisse.

IIII. Under *Episcopall Government* are also held *Nationall Councells*, consisting of the like members as doe the *Provinciall*. These are of greatest Authority; They examine and judge any thing done amisse in any Province, they consider and determine matters of Doctrine and Discipline, in order to the whole Nationall Church. Under the *Presbyteriall* likewise are held *Nationall Assemblies*, consisting of Commissioners from all the Presbytc-

Presbyteries in the Kingdome, each of them sending two Preaching, and one Lay Elder; also from every Borough one, and he a Lay man; and from every Vniversity one, and for the most part a Lay man too. In these is the Supreme and finall determination of all Complaints and Controversies, and unto the Decrees, that issue thence, all must obey under paine of Excommunication.

So stands the *Frame* of each Government. By this Parallell, as we doe see what the Presbyterian hath retained in imitation of the Episcopall, so may we discerne, which of the two ha's the more effectuall meanes to procure the *End of Church Government*, (the preservation of *Truth* and *Peace*, the suppression of Heresie and Schisme) especially if we reflect upon these particulars.

First, in the Ordaining and admitting of those, that are to publish that *Truth*, and teach it to the people, the *Presbyterian* permits unto Laymen the tryall and approbation, and after that the Imposition of hands; which as it is without all warrant, so without probability of successe. Whereas *Episcopall Government* permits this onely to such; as by Apostolick warrant, and Catholick practice may doe it, and for their learning and knowledge are more able to judge, and for their gravity and profession are more likely to use a Conscience, in approving and admitting of those, they have examined. Much adoe ha's there been about enquiring of Scandalous Miniiters, to expose a number to the view of the Kingdome, that the Imputation might lye upon Episcopacy, as the Cause thereof. Were there nothing but true dealing in the businesse, yet can it not amount to a just charg upon the Government it selfe, but upon some Persons bearing the Authority; nor yet upon them soly and wholly: for what if there be some Lawes also in part accessary to miscarriages in the Church, and that not by enlarging but restraining of the Episcopall power? Lawes there are, which under pain of a *Premunire* binde our Bishops to consecrate those Persons, that are nominated to them: which make a young unexperienced Novice at 23. yeares of age capable of a Cure of Soules: Which require very mean abilities of learning in them: which enable *Patrons* by a *Quare impedit* against the Bishop, though he has

good cause of exception against their *Clerkes* in poynt of Learning and Manners. Were the Episcopall power here left at more Liberty, and more restraint cast upon Patrons, and more age and experience, with better gifts and abilities required of such, as should be admitted to cure of Soules, who sees not, that the entrance of the Church would be better secured against those, that are unfit to be placed in it, or may prove scandalous to it?

Secondly, in the judging of *Heresie*, the deciding of matters of *Faith*, and determining of poynts of *Worship*, the Presbyterian Government allowes equall voyce to Lay men; which cannot yeeld so good security for *Truth*, and soundnesse of Doctrine, as when the decision and determination is made, according to the ancient and constant usage of the Church, by Presbyters of Learning and gravity, under the presidency of their Bishop in a Dioecesan Synod, or by many Bishops also, met together in a Provinciaall or Nationall Councell. Look we into the Records of Time, and they will tell us; That Bishops they were, by whom Heresies of old were refuted, and the true faith preserved: and Bishops they were, by whom Popery was cast out of this Land, and Truth againe established by an happy Reformation; That the corruption of Doctrine in the *Romish* Church then broke forth, and enlarged it selfe, when that one Bishop drawing all to himselfe, had enslaved his fellow Bishops, to the overthrow of true Episcopall Government: and this Inundation of Sects and Errors, which now overflowes the Land, we find ha's prevailed through the restraint of Episcopall power.

Thirdly, in the passing of Ecclesiasticall Censures, the Presbyterian puts the *Keys* into the hands of such, as our Saviour never committed them to, Lay men I meane, and those in many Parishes ignorant and illiterate; which as it is against Christs ordinance, so without likelihood of successe, for the correcting of Abuses, or preserving of *Unity* and *Peace* in the Church. For how will such as they, thinke you, handle the *Keys*, when they come to use them? how shall the Tenant behave himselfe, when he sits Iudge upon his Landlord? or the Peasant upon the Noble? nay, how towards those of equall ranke with them?

them ? for being either fearfull to be requited by their Neighbour, when he comes to sit the next yeare in their place, they will not dare to censure: or being malicious and wilfull not greatly care, what they doe to the spiting of a Neighbour. So that indeed their Parochiall Sessions or Iudicatories must needs be (and so Experience in *Scotland* has found them) very Nurseries of Strifes and Feuds; which are prevented under Episcopall Government, by reason the power of Censure there is not left *Parochiall*, but restrained to such Persons, as cannot lye so open to envy and emulation.

Fourthly, the Presbyterian Parity or equality cannot be so effectuell or convenient for preservation of *Unity and Peace*, by reason that in their consistories and Synods, as the Moderatorship is by choice every meeting, and not usually carryed without strivings and envying, so are there alwaies some leading men, that will sway all, and not seldome to the perverting of judgement; whereas there is no place for such contentions, and emulations under the settled presidency of a Bishop, who hath an established superiority above the rest. King *James* did often, and not without cause complaine of such leading men in the Presbytery, who could rule all, and would sufficiently trouble all, to the vexing even of King and Nobles, if they were not handsomely courted. This is *Diotrephes* his *οὐλομένης*, to affect rule, to be prime and chiefe men, when they have it not by place and office, as Bishops have it, and as *S. Iohn* the Apostle, who reprooved *Diotrephes*, had it in the Church. To conclude this point, *Cyprian* having often occasion to speak of *Unity and Peace* of the Church, makes this a ground-work of it, *In Una Ecclesia Unus Episcopus*, because in every great Church, there is one Bishop with singularity of power. And *Hierom* (who useth to speake no more to the advantage of Bishops, then needs must) acknowledgeth, *If there be not one chiefe, there will be as many Schismes as Presbyters, in a Church: advers. Lucifer.* And if you aske *Calvin*, or *Besa*, or therest, why was Episcopall Government at first instituted ? they will tell you out of *Hierom*, that it was for preventing of Schismes, and preserving of Peace.

It remaines, we now look into the *Causes*, that fall under the

Cognizance or Iudicature of each Government, and the *Tiſts* by which they claime; whereby it may appeare, which of the two is more agreeably conſiſtent with Monarchy.

The *Causes*, that *Episcopall* Government takes knowledge of, are Matters of Doctrine and Worship: alſo *Scandals* from corruption of manners and evill life, and what falls directly under the power of the *Keyes*, according to the penitentiall Canons: laſtly, cauſes *Teſtamentary*, *Matrimoniall*, and the like (by the grace of Emperours and Kings, referred expreſſly to the judgement of the Church) according to the conſtitutions and Canons concerning them. The particulars indeed are many, and the extent large: but the bounds are fixed, and within them the *Episcopall* Jurisdiction precisely keeps it ſelfe, not daring to entrench upon any civill Court. In the *Presbyteriall* Government, matters of Doctrine, Worship, Hereſie, Idolatry, Scandall, corruption of manners are conſidered and judged: and in effect any civill matter belonging to the Iudicature of Temporall Courts. For though they pretend to judge nothing of Actions, but what falls directly, *ſub ratione Scandali*, or as *Beza* in his Epiſtle to the Chancellor of Scotland reſolved it, in this conſiſtory is heard and judged, *Nihil niſi ad Conſcientiam pertinens*. Yet can they enlarge theſe reſtrictions ſo, as to bring within their power almoſt every thing, *ſub ratione Scandali*, and in *ordine ad Conſcientiam*, as the *Papall* conſiſtory doth all Temporals in *ordine ad ſpiritualia*. The Apoſtle ſaid once according to the neceſſity of the times, *Ye have judgement of things pertaining to this life*, 1. Cor. 6. 4. for then, there being no Chriſtian Magiſtrate, it was a ſhame for them to plead their differences before Heathens; and as if he ſtill ſpoke it to the *Presbyteriall* conſiſtory, they will be judging the *cauſes*, which properly belong to the cognizance and judgement of the Chriſtian Magiſtrate. Indeed to perſwade the compounding of any difference by arbitration, is a worke worthy the Miniſter of the Goſpell of Peace: but to withhold any man by Eccleſiaſticall coercion, from uſing the benefit of the Law, for recovering of his right, as it is an apparent wrong to the party greived, ſo a plaine uſurpation upon Temporall Courts. How the *Presbyteriall* Conſiſtory has dealt with men in this kind, they that have look't into the known

known stories of this last Age, cannot be ignorant.

Now for the *Title*, that each Government claimes by, inhoulding Courts and Assemblies for exercise of Iurisdiction: It is true, that both Episcopall and Presbyteriall Government claime to be of Divine institution, though in a different sense; which of them doth it to the prejudice of the Crowne, that's now to be cleared. It is confessed on both sides, that the power of Ordination and of Iudicature, so farre forth as the Keys left by Christ in his Church doe extend, is of divine institution; that this power must be exercised or administred in his Church by some, is also confessed to be of divine right. Now whether the exercise or ministration of that power be restrained to certain choyce Men, succeeding the Apostles to that purpose, or indifferently left to all Presbyters, is a Controversy between Episcopacy and Presbytery, not a contestation of either of them against the Crowne.

But here's the difference; Bishops, though by Apostolicall practice and perpetuall use of the Church it appears, they are the persons, to whom the ministration of that power is left, do not assume to exercise it within any Princes Dominions, or to use it over his Subjects, but by permission and Authority from Him: and that according to just Lawes and Rules made by soveraign Authority, for the manner of the externall ministration thereof; so that when this Episcopall power comes to the *Forum externum*, to the holding of Courts, and calling Assemblies, it wholly depends on the Sovereign power. Accordingly it was declared by the Clergy with all submission, (25 H. 8. 19.) that without His Majesties *assent*, signified by his Writ, they could neither *assemble* for the *making* of Canons and Constitutions, nor *publish*, or *put in ure* any of them being made; And the Clergy (as now consisting of Arch-Bishops, Bishops &c.) are by Parliament declared, to be *part of that body*, which is aptly joyned to the *Head* of the *Monarchy*, viz. the King 24. H. 8. 12: What can more fully speak the conjunction, Episcopall power hath with, and the dependance it hath upon the Sovereign power? Vpon this *Headship* or supremacy of the King in C. uses Ecclesiasticall, both Papists and Presbyterians look awry. They with an eye to the Pope, These with respect

to themselves and their own advantage; for though, when they deale with the People to raise a suspicion upon Episcopall Government, they give it out, Bishops are not so under the King, but that they are still addicted to the *Pope*, and ready upon occasion to be joyned to Him, as their *Head*: yet let them have to doe with those that understand, they will rather affirme the contrary, that Bishops make the King a *Pope* in this Church, and derive their Iurisdiction from him, as the *Romish* Bishops doe from the *Pope*. If I may speak what I think and wish, I cannot but conceive, that the meaning of those Assertions (*the King is Head in all causes, and fountain of all Iurisdiction Ecclesiasticall*) has been too much enlarged by some, who (being not in holy Orders) would thereby make themselves, and their Profession capable of exercising all Ecclesiasticall Iurisdiction; and I cannot but wish, the true and genuine sense of them were more carefully and plainly expressed. The brevity, I proposed to my selfe in this discourse, beside the want of ability, will not suffer me to say much: yet thus much in brieft; for Causes referred by the grace of Kings to the judgement of the Church, there is no doubt, but the Iurisdiction therein flows from the Crowne as wholly, as the Iurisdiction of any Temporall Court; and for causes falling directly under the power of the *Keyes*, though that power be left by Christ to them, he has made Ministers of it in his Church, yet when it comes to be administered in *Fors exteriori*, the Iurisdiction is derived, and receives many Regulations from the Regall Authority; in a word: Bishops in the exercise of their Iurisdiction acknowledge such a dependance upon the Sovereign power, as neither Papists nor Presbyterians will allow. For as it follows,

Presbyterians claim a *Title* immediatly from Christ, whereby they take upon them, to set up their Discipline in any Kingdom, maugre all opposition; indeed for externall peace sake, they hold it fit to crave leave first, and begge the assistance of the Civill power: but if denied, to proceed without it. So where their Discipline is intertaind, to Assemble *Nationally* without the assent of the Prince, if after Petition it be denied; and to make their own Lawes without regulations from the Sovereign Power, for the manner and forme of exercising their

their Discipline. They allow the Prince *Potestatem cumulativam*, (as they speake) a power to adde more strength and vigour, not *Privativam*, to interpose or hinder their Assemblies or Decrees: from Him therefore is expected a confirming, and executing of what they have judged fit to be done, and in case hereofuse, he may be forced to it. And for this the Presbyterian doth not only commend it selfe, as a Divine Institution and Order set in the Church, but will command obedience, as the *Scepter*, the *Throne*, the *Kingdom* of Christ, in opposition to Scepters, Thrones, and power of Kings, that shall withstand the erection, or the exercise of this Discipline.

By this may it easily be discerned, which of the two Governments doe entrench upon *Temporall Courts*, which of them will better endure the Kings *Supremacy*, in Causes and over Persons Ecclesiasticall, or more agreeably consist with *Monarchy*. But to proceed a little farther upon the grounds of *Reason* and *Experience*; There are three formes of Politicall or Civill Government: *Monarchy*, *Aristocracy*, *Democracy*; and there are three sorts of Church-Government now extant.

1. The *Papall*, wherein there is one universall Bishop, which is also call'd the Monarchicall Government, and maintained in and by the *Romish Church*. 2. *Presbyteriall*, wherein none are afore or after other, call'd therefore Democratically; 3. *Episcopall*, wherein according to the number of the Mother Churches, are certain chiefe and chosen men, having a Prelacy or Superiority over other Presbyters, call'd therefore Aristocratically. Now Reason tells us, there are two things chiefly which make the Ecclesiasticall Government agreeable, and peaceably consistent with the Civill: *Unity* in it selfe, by which Factions and Schismes are prevented, and *Dependence* on the Civill Power, by which subjection to it is assured. The *Roman* Monarchicall Government, though it pretend more to unity in it selfe then the other, yet denying subjection to Kings and Princes, can be no more consistent with the Temporall Monarchy, then two Suns in the same Firmament. The *Presbyterian* Government, as it cannot by reason of its Democraticall Parity have that unity and Peace, which it should, so doth it not yeeld that subjection to the Prince, which it ought. But *Episcopall* Government

Government, as it is most aptly framed to conserve unity and order within it selfe, so doth it most willingly acknowledge a dependance on, and subordination to the Sovereigne power of Majesty, as was above shewen.

Experience likewise testifies, how this Ecclesiasticall Government has in all ages through the Univerfall Church agreed with the Imperiall and Regall government, how it ha's from the beginning of Christianity been trained up to Obedience, how by this government Christians, while under Heathen persecuting Emperours, were restrained from rebelling, and so downward under Christian Kings; till that one Bishop of *Rome* passing beyond his bounds, encroached upon the Regall power: and making the Bishops his vassalls, extinguished the true Episcopall Government, wheresoever he had to doe.

Long experience also doth witnesse for this Kingdome in particular, how well the Episcopall ha's agreed with the Monarchicall government of the Kingdome: Vnder which, from the first planting of Christianity in this Land, Episcopacy has growne up and flourished, yeelding to the Sovereigne power on all occasions good and pious advice, and receiving from it honour and support. Indeed while *Rome* had an influence upon this Land, many stormes and commotions were raised, and in them sometimes Bishops made active, but not onely they: Nobles also, and Gentry, and Commons by the same *Papall* power were engaged against the Prince. But since the Reformation it is now againe currant *Episcopall* doctrine, as it was alwayes *Apostolicall*, *That Subjects ought not to resist, nor can be disobliged of their obedience to their Sovereigne, upon any pretence whatsoever*; and we should have a more quiet World, if the *Presbyterian Consistory*, however it hates the *Papall*, did not endeavour to raise, and uphold it selfe by practices and usurpations upon the Regall power.

Reason ha's told us, that the Presbyterian Government cannot well consist with Monarchy; if we would know it by Experience too, we must not looke upon those two Democraticall or popular States, where we see it entertained and practiced; for there is some cause it should be more peaceable, because there it grew up with the Civill Government, being framed

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in a compliance to it, and must needs have lesse power upon the people, who have an interest in the State, and are concerned to maintaine the Authority thereof, against all encroachments of the Ecclesiasticall Jurisdiction: but in a Monarchy it ha's more advantage to raise and engage the people against the Regall power, of which they are easily induced to be suspicious, and to conceive they gaine to themselves so much, as that looses. The Experience of this we have from the Kingdome of *Scotland*, and onely from that; and how the Presbyterian discipline was there forceably brought in, and ha's accordingly agreed with the Regall power, had we no other histories to assure us, then what *Knox* and *Buchanan*, with others of the same strain have left us, it were sufficient.

There is indeed among the *English* Promoters of that discipline, a talk now of a more *Mixt* and *Prudentiall* *Presbytery*, and one of their learned Lawyers in his 12 Questions put to the *Independents*, altogether speaks (as mindfull of his owne profession) of a *Presbytery*. framed and ordered according to the Lawes and Customes of this Kingdome. How this pleases their *best Friends*, I say not: but it gives the *Independents* an advantage of using the same Weapons, for defence of their discipline, by which the *Presbyterians* at first made way for theirs, in this and the Neighbour Kingdome; as, *That our Saviour ha's left an exact forme of Church Government, prescribing in every particular what is to be done, or else he had not been as faithfull in Gods House, as Moses was: and, that theirs is that forme, directly and in every point expressed in Gods word; the Scripture, the Kingdome of Christ &c.* This the very Language, *Presbyterians* spoke, these the Principles they taught, when at first they commended their Discipline to the People of these Kingdomes, and now they are put to answer for them to the *Independents*, as we see by their Bookes, written one against the other.

Well, let the Presbyterian discipline desert its first pretence of being exactly Consonant to Gods word, and promise a compliance with the Lawes of this Kingdome, to worke it selfe in: yet will it at length returne to its old byas and practices; we may be sure of it, if we consider who they are, that have left their owne Country to force it upon this, what the doctrines are, that have been taught, and the violence that ha's been used to establish it here; for the old *Maxime* will tell us, *By what means a new Government receives*

beginning, ifdem conservatur, it is maintained by the same. If it be turbulent in the entrance, it will be so in the continuance: if by force set up, by force it will be upheld.

Let them cease to urge us then with a conformity to other Reformed Churches, and consider sadly, whose the fault is, that we are not alike in this poynt; For our parts, when we look upon the Presbyterian Discipline, either in relation to the *Church*, we cannot see any Church for 1500 years so governed, that may challenge us of inconformity: or in relation to the *State*, we find not one Kingdome which ha's yet received their Discipline, that this Kingdome may therein conforme unto it; for as for that of *Scotland*, we know by what meanes, with what a shaking and commotion of the *State*, it was there introduced: and as for that *Republike*, where it first appeared, we know upon what politick considerations Episcopall government was declined there; and yet not left without a witnesse, and allowance given to it, even from the most learned Divines (*Calvin* and *Beza* not excepted) of those Churches, where it was declined; whose acknowledgements of the Antiquity and conveniency of Episcopacy, are to be seen in their owne Writings, especially their Epistles to the Bishops of our Church, and in a late Book entituled, *Confessions of Protestant Divines of, &c.*

Now if that Discipline, which at first was devised, as most convenient for the State, where it began, shall still (as heretofore was endeavoured by the *English* and *Scottish* Promoters of it) be obtruded on us, as the *Scepter* and *Kingdome* of Christ, let them dispute it out with the *Independents*, who challenge these Titles, as due to their Discipline: and let both of them conclude, that either Christ wanted his *Scepter*, *Kingdome*, *Church*, from the Apostles time till this last age, or else their Discipline is not so. We leave them to their Fancies, being assured that in holding to an Episcopall Government, we are conformable to Apostolicall practice, continued in the Church by universall observance.

But as the Lawyer said, *Maister, thus saying thou reprovest us also:* so may some reply, that in saying this, we reprove the reformed Churches, which have not retained that forme of Government. We answer, that to speak the Truth is no reproach to any, but an admonition to conforme unto it: for want whereof we do not disclaime them as no Churches, but must say, they are deficient in something

thing that was Apostolicall; and of their ordaining Ministers without Bishops, though we do not pronounce a nullity in the fact, yet cannot we but say, there is an inexcusable irregularity, and too wilfull a transgression in doing it (where necessity doth not inforce it) against that order and rule, which Apostolicall practice ha's fixed, and the Catholique observance of the Church has continued, in restraining the exercise and ministration of that power to certaine choyce Persons, for the more orderly Government of the Church.

I would to God they had followed, or would yet, the example of the true *Hussites* in *Bohemia*, who desiring to preserve the purity of Doctrine, (from which the Councell of *Basil* had withdrawne many, by granting them the cup in the Sacrament, and some small matters beside) departed from the Communion of the *Calixtine*, or *Pseudo-Hussites*, *Ann. 1457*. And although they well knew, their Churches could not be continued without a succession of faithfull ministers, and such could not be had from those, they had forsaken: yet did they not think, they were brought to a necessity of Ordaining at home, till they had tried all means abroad. They sent therefore to the *Waldenses*, lately driven out of *France* into *Austria*, and finding they had Bishops still, by an *uninterrupted succession from the Apostles*, cause three of their Ministers to be consecrated Bishops by them, and to receive the power of Ordination. After a long time, being driven out of *Bohemia*, they sate downe in *Polonia*, *Prussia* and *Moravia*; where to this day they have many Churches, still observing the ancient forme of Episcopall Government, and Ecclesiasticall Discipline; as appears by a Book, containing the platform and order thereof in every particular, and by themselves published, *An. 1633*.

And now to cast up our account according to the Considerations of *Prudence, Justice, Religion*: the interences will be easie from the Premises.

That there can be no *Prudence* or *Wisdom*: I. To exchange a Government of so ancient institution, so long continuance, for one sprung up yesterday, and not yet agreed on by the Contrivers; to reject the experience of 1500 years, with the universall approbation of the Catholique Church, and please our selves with our owne inventions. Who are we, men of these last and worst times, that we should take so much upon us? II. To abrogate that Government, which is most convenient for preservation of *Unity and Peace*

in the Church, and receive that, which opens the way to Schisme and Faction; to cut off from the Head such a Body of the Clergy, as is fitly Vnited, and duly subordinate to it, (*Stat. 24. H. 8. c. 12.*) and joyne unto it such a body of a Presbyterian ministry, as cannot agree with the Head, will not be directed by, or subjected duly unto it. III. For Nobles and the best of our Gentry to put themselves into the hands of such men, as the Presbytery (not Christs Ordinance) subjects them to, men of illiberall education, and easily tempted with *corrupt and sinister affections*: and to cast off the direction of Episcopall Government, which is administred by such persons, as passe through a more liberall and ingenuous way of knowledge and learning, making many steps of experience, ere they attaine to that superiority of jurisdiction, and being at that height are sufficiently provided for with Honour and Revennue, to keep them from *corrupt and sinister affections*, (*Stat. 24. H. 8. c. 12.*) and to hold them within their compasse, are also bound up by certaine and known Laws, which the Presbytery will not admit. IIII. To yeild to the introduction of a parity in the Church, and so open a way to a parity in the State; for if that spirit, which has hitherto so violently moved for the one, get a little more tincture of the Anabaptist, it will scarce be denied the other, as not knowing any reason, why there should be such inequality among Subjects, as now Honours and Possessions make.

But do we herein *perswade men or God?* doe we seek to please in telling them, what is for their advantage and honour, without due respect had to God, in speaking what is for his glory, and what they in Conscience of *Justice and Religion* are bound to doe?

Secondly therefore, That it cannot be *just*, I. To do that to others, which we would not have done to our selves: for Nobles and those of the Gentry, whom it may concerne, to yeeld up a considerable body (one of the three Estates of the Kingdome) to be rent in sunder, and a number of such persons to be made a prey, who hold their Priviledges, Rights, and Possessions, by as good Title & claim, as any Subjects do. Should they make it their own case, and suppose they heard of such a motion made to take away their Honours, and dispose of the greater part of their Revenues and Lands to publick uses, would they not be sensible of it, as of the greatest injustice? And yet injustice done to Church-men is so much greater, as Sacrilege

ledge addes to Rebberry. II. To spoyle the King of that power and authority he has in Causes Ecclesiasticall: to enforce or induce him to yeeld to that, he is sworn against, the spoyling of the Church, and the subversion of its government.

Thirdly. That it is against Religion; which he cannot be said to hold, that consents to such a change and subversion of Church Government. For if we take Religion for the vertue and power thereof, he that holds not justice, but looses Conscience by doing unrighteously, cannot have any Religion indeed. If we take Religion for the Doctrine or profession thereof, he cannot be said to hold the same Religion, viz. That, which is professed and established in the Church of England. I. It is the Doctrine of this Church, that such an alienation and dissipating of the Churches portion, as must needs follow upon such a change, is Sacriledge in an high degree, and that Sacriledge is an high and presumptuous breach made upon Religion; And so it is in the Apostles judgement too, *Rom. 2. 22. Thou that abhorrest Idolls, dost thou commit Sacriledge!* He couples Idolatrous and Sacrilegious Persons together, to shew that, what ever they pretend, they are both of them Enemies to true Religion and Worship. II. It is the Doctrine of the Church of England, and was alwaies of the Catholique Church, that Episcopall Government is of Apostolicall institution and practice; which he must renounce, that admits the Presbytery. III. It is the doctrine of our Church, and was alwaies of the Catholick, that the Imposition of hands in Ordination, and the power of the Keys in Excommunication & Absolution, may not be permitted to Lay men; to which doctrine he must give the lye, that admits the Presbytery. IV. It is the doctrine of our Religion, to acknowledge the Kings Supremacy in Causes Ecclesiasticall so, as the Presbytery will by no means yeeld to. V. The Doctrine of our Religion teaches obedience, contrary to those seditious Doctrines, which have been hitherto taught, to erect and uphold the Presbyterian Government; such as these: *That the People may reforme Religion by the advice of their Ministers, if the King and Nobles refuse; That the People are of greater Authority then the King; That they may upon just causes depose Him.* These and many more like to these, were taught, and are still to be seen in the Writings of the prime promoters of the Discipline, *Knox, Buchanan, Goodman, Cartwright, Parker, &c.* If

they, which now would advance that Government, disclaime such Principles of sedition, we would fain know by an answer from their Conscience, what Rules and Doctrines they are, that guide the practises of these daies? VI. The Doctrine and Truth of our Religion is comprised in the 39 *Articles*, and if they mean no change of Religion with the Government, why was there so much labour and time bestowed upon those Articles of Religion in the Presbyterian Assembly? and why did they, that used to cry, *No Bishops*, cry also *Truth and Peace*, if the *Truth* established in this Church (which they might have had with *Peace*) would have pleased them?

Lastly, take we *Religion* for the forme of Divine service, or the publick exercise of Religion in a Church, and in the first place, reflect upon one Religious Solemnity, (that ha's its part in the Service, and divine Offices of our Church) the *Anniversary Remembrance of our Saviours Nativity*, and thereupon put the question to the Fathers of the Ancient Catholick Church: What Religion are they of, that will not endure the solemnity of that Remembrance, but instead of keeping the Day *Festivall*, begin the abrogation of it with a *Fast*? certainly the Answer would be, They are scarce good Christians. For shall the Angell tell us, *I bring you good tidings of great joy, which shall be to all People, for unto you this DAY is born a Saviour, which is CHRIST the Lord*, Luk 2.10. and suddenly a multitude of the heavenly Host praying God, and saying, *Glory be to God, &c.* Shall the Angells (I say) begin to us from heaven, and we not follow, not continue and hold on the joy, with Songs and Prayse? Scarce good Christians we, if we neglect (much more abolish) such occasions of our publick and solempne meetings, for the expression of our joy and thanksgiving. Peradventure it will be said, the abrogating of the Day, did but abolish the Abuses of the Time, not the remembrance of the Nativity. Vnhappy Reformers are they, that having to doe with Religion or Government of a Church, know no meane betwixt Reformation and Extirpation, with violent hands pulling up *Root and Branch*, where pruning and digging would have served the turne. Had they consulted with the ancient Father *Nazianzen*, in his Oration or Sermon upon this Day, they might have heard him vehemently inveighing against the riot and excesse of eating and drinking, the vanity and pride

pride of Apparell, and all the abuses of this *Festivall*, (the very same in a manner with the iniquities, & extravagances of these later Ages;) but withall adorning the *Day* with glorious Titles, drawn from the work of the Day, and perswading to a due observance of the Feast, not in a carnall way of licentious joy and mirth, but after a spirituall manner. And that is by a carefull performance of the duties of Holinesse, and of Charity, according to the example and instruction of the Angells Hymne on that Day, *Glory be to God in the highest, on Earth Peace, good will towards Men.*

I have insinuated what opinion the Ancient Church would have had of their Religion, that should have so dealt with the Day, and Remembrance of our Saviours Nativity: and yet in that Religious Solemnity, there is only a part of the Liturgy of our Church concerned; but how they, that together with the Government, have cast out the whole Divine service, can be said still to hold the same Religion, I cannot see. Our Law accounts such for *Reusants*, that refuse to communicate in it, and the Ancient Church held them for *Schismatics*. We stand already apart, (and lamentable it is to behold) as two Churches refusing to meet in the same publick exercise of Religion; whose the fault is, and who must beare the burden, it is no hard matter to judge. He sees little what belongs to a Church, that sees not who has made the Schisme: and he knows as little, what belongs to Religion, that thinks he can hold the same Religion, and yet entertain the Presbyterian Discipline.

If any out of an impatient desire of Peace, shall against all the premises still hold his conclusion, that Peace must be entertained on any conditions: yet will no honest heart so farre distrust the goodnesse of God, or limit his Providence, as if there were no way for it to restore our Peace, but by unjust means: or thinke it can be any other, then a tottering and unsetled Peace, which is raised upon such a foundation. Such a Peace, did King *Asa* purchase to himselfe, by giving the *Silver and Gold out of the Treasures of the House of the Lord to the King of Syria*: and heard from the Prophet for it, *from henceforth thou shalt have Warres*; he might have had a nearer and safer way to his rest and quietnesse by *relying on the Lord*, 2. Chr. 16. v. 2, 8, 9.

And how much more safe, and honourable conditions of Peace might we have from God, would we agree it with him? What a ready way to our desired happinesse, could we but set our selves to enter

enter upon it? did we but really endeavour, what our Enemies so much make shew of, to humble our selves before the Lord, the King of Heaven, and reforme our wayes according to the prescript of his soveraign will: our Peace should not be purchased at the rate, they are pleased to set upon it, but only cost us the losse of our needlesse Vanities, and unruly Lusts. When *Phinehas stood up to execute Judgement, the Plague was stayed*, and may that Authority (which has so long laboured, to uphold it selfe, against the violence of disloyalty) thoroughly engage it selfe, against vice and wickednesse raging in our streets: and all that are in place, and expect obedience from others, be zealous of Gods glory and service, as they would have him tender of their honour and safety; *Let the Priests also be cloathed with righteousness*, and those that are more specially concerned in the desolation of the Church, behave themselves answerable to their calling and profession, driven indeed from their Cures and Charges, but taking all occasions of doing good, as the exigency of the Times will afford them, and expecting a returne with firme resolution of amending all former neglects; Finally, let *every one, that names the name of Christ, depart from iniquity*, and order his wayes henceforward, as becometh Christians. Then should we see the *People scattered, that will delight in Warre*, and all those, that shall think they are on high, above the reasonable conditions of Peace, *made like a wheele*, and suddenly brought downe in their Pride: but the Church as Mount *Sion* stand firme and unmoved; then should Authority, restored to its place, have no other worke, but to imploy its just power in reforming, what is amisse in the Government of Church and State, to the greatest advancement of Gods service, and the welfare of his People: and every Loyall Subject restored to his owne, have no other Sollicitude, but willingly to beare his burden according to the duty of his place, and, faithfully to discharge his trust to the glory of God, that has wrought the deliverance. And may he (nay he shall) want the blessing and comfort of Peace, that desires it upon other termes, or expects it with other resolutions; but let every good heart so desiring, and so resolved pray, that God would restore unto this Church and Kingdome that blessing of Peace, by such means and in such a way, as shall be most to his glory, and the advancement of his Service. And let all the People say, A M E N.

Pag. 14. l. 30. for *Presbiters*, read *Presbyteries*.

F I N I S.